



# The Temple Artisan

MARCH-APRIL, 1921

## CONTENTS

PAGE

The Cause of Righteousness .....	85
From the Mountain Top .....	86
Temple Members... <i>Marjorie Van Brunt</i>	86
The Etheric Planes.....	87
God's Hospital..... <i>B. S.</i>	89
The Great Paradox .....	<i>Faust</i> 91
The Four Swans .....	<i>John O. Varian</i> 94
Editorial Mirror.....	96
Children's Department .....	98

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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Behold, I give

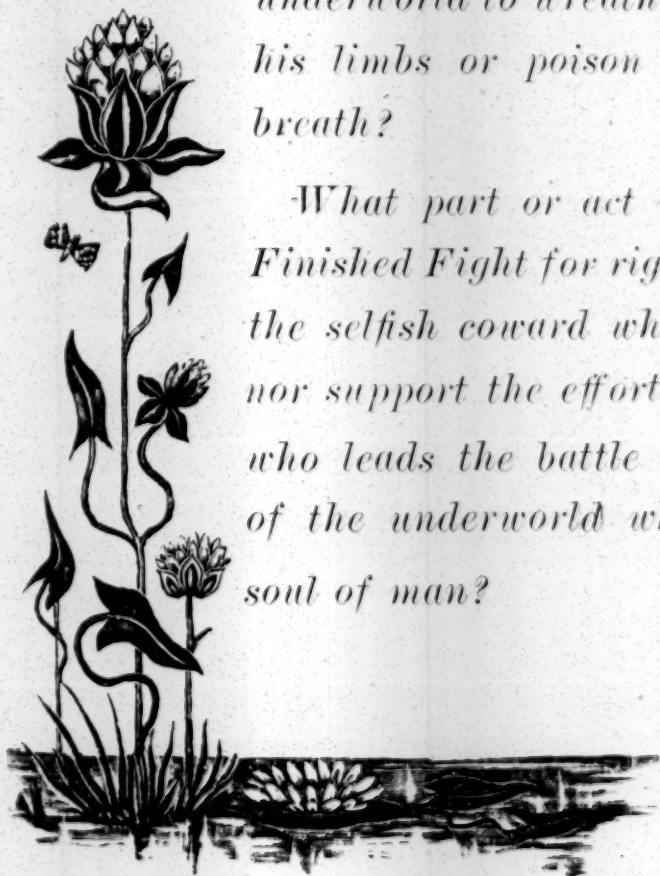


unto thee a key.

## THE CAUSE OF RIGHTEOUSNESS.

*Was righteous cause ere undertaken by a brave man  
who stood upon the firing line to battle for that cause,  
that did not call the slimy demon reptiles from the  
underworld to wreath themselves around  
his limbs or poison the air with fetid  
breath?*

*What part or act in the glory of the  
Finished Fight for righteousness can have  
the selfish coward who will neither fight  
nor support the efforts of the brave man  
who leads the battle 'gainst the cohorts  
of the underworld who would slay the  
soul of man?*





## FROM THE MOUNTAIN TOP.

## THE STUPOR OF THE SENSES.

Sons and Daughters of the Living God, Fragments of Deity that ye are. Rouse ye from the stupor of the senses. Must those who love you best see you sink into the pit ye dig in pride and arrogance and in ignorance of the nature of that pit?

Know ye not that ye cannot serve Deity and win the reward of such service while ye tear at the strands of the heart of another, who, like unto you, bears the image of God? What is it to you that that other speaks another language than thine or sees another side of Nature's handiwork than that thine eyes may rest upon; he is still thy brother. Thine own heart must bear the deeper wound if thy soul is sealed against compassion. The Spirit of thy life blood floweth through the soul of thy brother, as it flows through thee and me. We are one.

The newly chosen color-bearer of a race cannot lead that race to victory if he has crippled the hands of the color-bearers who preceded him by tearing the staff of colors from his hands.

The enlightened souls of this age have power to restrain the force of disruption which cyclic law has freed; but he who strikes down a brother near at hand breaks the unity of effort required for that purpose.

---

 TEMPLE MEMBERS.

From out the depths and darkness  
 Intelligence Divine  
 Leads on the Path these souls,  
 Sublime in Faith and Purpose strong.  
 "The way's not long"  
 The Masters whisper to each soul,  
 "We travel by your side up toward the goal  
 In each soul's trial we once again  
 The Cross bearer become,  
 And in your overcoming—once again  
 We overcome."

Los Angeles, California.

MARJORIE VAN BRUNT.



## THE ETHERIC PLANES.

TEMPLE TEACHINGS. OPEN SERIES, NO. CLXXIII.

Within the last decade an exceptional amount of interest has been aroused in the etheric phenomena of life, owing to the increased development of the psychic senses of man in so many instances.

Scientific investigation along similar lines has added greatly to such interest, especially in regard to the efforts which have been made to reduce gross matter to the last analysis possible of investigation by exoteric means. It is interesting to note that the findings of science corroborate the statements of the old Masters in respect to the constitution of matter and especially in regard to the finer, the etheric states of Akasha which are imperceptible to the physical senses. However, science has not yet demonstrated the truth that the etheric states of substance are the temporary environments of all forms of life previous to and immediately following the closing of manifestation in physical form.

The soul of man is continuously striving to solve the mysteries of life after the death of the physical body, and in some instances this has led to belief in the philosophy of what is termed "Spiritualism,"—belief in the visible and audible manifestation of discarnate souls to those in incarnation on the physical plane. The advanced occultist does not accept this teaching for what it is supposed by its advocates to prove. While he does not deny the possibility of many forms of occult phenomena, he can only accept the teachings of the Masters anent the manifestation of the personal Ego within the seven-fold divisions of matter, force, and consciousness. According to the latter the soul—the higher intelligence—does not return to earth in spiritualistic manifestation, although it is possible for the astral or etheric body, the vehicle of the soul, to appear under certain conditions after the soul itself has left that body and is functioning in one of the higher etheric planes.

The said occultist is not only conscious of the continuity of all forms of life within the etheric planes but also of the various modifications of Akasha which in part constitute the substance of the four-fold etheric planes. I intend to confine this communication more particularly to consideration of the lowest of these four states, for it is more nearly related to the matter of the physical plane.

This state of etheric substance is known by different schools of thought under various names, and this has led to much confusion in

the minds of students. According to both science and occultism this etheric substance is more electrical and magnetic than is the matter of the physical plane. It is the substance of the Protyle of the Crooks School, the Alcahest of Paracelsus, the Fire of Zoroaster, the Lower Astral Light of the occultist. It is the vehicle of the Dynaspheric Force of other scientists. Finally, it is the homogeneous all-pervading form of etheric light which permeates every atom of physical matter. It is the basic substance of all such forms as may become visible to the psychic senses in vision, trance, or sleep.

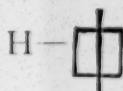
At the death of the physical body the confined or personal ether concentrates and streams from the head, gradually assuming the form of the physical body it is leaving. This subtle, rarefied, tenuous substance in form is the vehicle of the departing soul, which remains on the lowest one of the etheric planes until its period of purgation is ended, when it automatically seeks a higher, a more ethereal or spiritual plane, leaving its vehicle as a shell on the lower etheric plane until it also has disintegrated as the physical body has previously done. It is this shell revived by the mediums or by some astral entity that appears in spiritual seances.

The substance of the etheric plane may be, as it were, molded into any desired form by concentrated individual thought force which has been set in action by auto-suggestion as may also be the case of one using the magnetism of the ether for healing or other purposes. The psychic may perceive the magnetic force in the form of light escaping from the ends of the fingers of the operator in the course of magnetic treatments.

As the air may be contaminated by the effluvia arising from poisonous or noxious vapors, so an etheric magnetic current may be contaminated by the evil, lecherous thoughts of man, eventuating in illness or even in death of the individual to whom they are directed. Evidences of such contamination are visible to the psychic in the clouded shades of color assumed by the personal ether escaping from the body of one who is indulging in selfish or other evil thoughts.

It is not so much the general phenomena of the etheric planes that I am emphasizing at this time, for that is too far-reaching a subject to particularize to any great degree in a short communication. It is the personal ether, that portion of the etheric substance which permeates the physical body and is possible of manipulation by the will and mind of man. Man possesses the power to manipulate this fiery, electric emanation and is responsible to the higher law for its use or misuse. Its selfish personal use is one form of black magic.

The word *magnetism* is so carelessly and ignorantly used that the real nature and power of the substance which the word indicates is unknown by the great majority of people. The substance of the personal ether and the personal magnetism are the same in appearance. It is continually emanating from the physical body in definite waves, which are subject to direction by one person to the body of another. As the air is necessary for the building and sustaining of every molecule of a physical body, so the ether is requisite for the building and sustaining of the astral body.



## GOD'S HOSPITAL.

### AN ALLEGORY.

"The Dark Star," this earth, is God's Hospital. The patients therein are all the people of all the races of the earth, for they are all sick, although not all of them will admit that such is the case. Christ is the great Head Physician, and the Masters of the Great White Brotherhood are the staff of consulting and operating physicians.

The nurses are the kind, unselfish disciples of the Masters who have chosen "the hard way," the way of service for others. The wards of the hospital are the many states of physical and lower mental consciousness. They are filled with the afflicted of body and soul.

There is an incurable ward filled with the shrunken forms of patients who are dying from the effects of concentrated selfishness and inhumanity, men and women who have dried up the very springs of life in their souls and are nearing the state termed "spiritual death."

There is a well equipped operating room, and close to it is the surgical ward where the patients are taken after the operating surgeon has cut through the quivering flesh and nerves of the body to reach and remove the malignant growths of the soul. Only with the sharp instruments of sorrow and suffering can the surgeon remove such growths as have taken root in the soul—the effects of cruelty, treachery and revenge. Back of every diseased condition of body is a diseased condition of mind.

There are a few private wards, each one occupied by a single patient, it may be one who has sinned so deeply he has a tremendous price to pay for his care, the price is the sacrifice of his most precious possessions, or by a case of hereditary disease which would endanger the lives of others, consequently they are rigidly secluded.



There are many general wards in this hospital, wards in which are lying numberless patients who have been stricken by some phase or form of mental disease or physical injury. Here or there lies one burning with the fever awakened by pride or ambition; elsewhere lies one suffering from the effects of the corrosive poison of hate and envy.

There is the ward of the broken-hearted, a ward that is filled with the victims of treachery and faithlessness, wives and husbands, even whole families deserted and left destitute. Here also servants of God, priests and ministers, betrayed and forsaken by those they have served well and faithfully, victims of their own self-sacrifice. The hearts of the physicians and nurses of this ward are sorrowful at the sight of the agony of these slowly breaking hearts, which only the Great Physician can bear to behold, and He alone because He knows the end will bring them peace. He gazes tenderly into the faces of these patients in turn and says to each one, "Tomorrow thou shalt be healed for thou shalt be with Me in Paradise. Thou hast done well."

There is a children's ward, where lie the young souls who awaken more sadness in the hearts of the nurses and physicians than do the patients of many other wards. They are the victims of man's worst brutality, his lusts and sensuality. Into every place where a child is born stretches the aera of this ward. The fairies, elves, and gnomes weave a spell over it, and he or she who would enter to serve should have a child heart, or they could not understand the spell.

The ward which excites the interest of the curiosity seekers of this great hospital is the insane ward. The patients located therein are the victims of luxury. Their minds are unbalanced in their mad rush for self gratification and their eyes are blinded to the miseries of the occupants of other wards where lie the starved and frozen victims of their cupidity and craze for sensual pleasure. Heedless of the pleas of the Great Physician for repentance and atonement they sink into a pauper's grave. They have frittered away the riches bequested to them by nature in riotous living and end in bankruptcy of soul.

Last but far from least is the faithful squad of workers in every ward, those who make possible the healing of patients by cleaning accumulations of blood and filth, by carrying out the dead and attending to all the other details of hygienic necessity, still others who nourish the bodies of other workers and incapacitated patients—the great body of the common people who are the backbone of the hos-

pital. It is of these that the Great Physician has chosen His best beloved. Their positions are changeable; they become the chosen for higher fields of labor according to the measure of their faithfulness in common fields.

Over all these and many other wards of God's Hospital rests the brooding love of the Great Physician. For some of the patients He orders an operation, the removal of some cherished thing or person; for others He orders the special care of a tender nurse; for others He orders a portion of bitter aloes. But whatever the nature of the order given, it is uttered in love and wisdom, and the words of the order fall as dew on the parched soil, over the hearts of humanity gathered together in God's Hospital.

B. S.

---

### THE GREAT PARADOX.

The great paradox would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is not one in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the path can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of *life* is selflessness; and he feels the truth of the saying that only in the profound unconsciousness—self-forgetfulness—can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least,

if they do not actually damp his enthusiasm, they set him, as the first and indispensable task, to *conquer and control his body*. The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulnesses, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair. And the darkness is rendered yet deeper by the voice within him, crying ceaselessly, "Forget thyself. Beware lest thou become self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart; beware, beware, beware!"

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centeredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him *first* to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the hydra-headed monster, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless, for the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keen-



ness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can reach this place — at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle, without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus from within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realizes more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words, if, indeed, such an answer can be given. But analogy may point the way to where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature, a tempest in a tea cup, a gale to blow and even swamp a paper boat. And we can say, "I do this; it is *my* breath." But we can not blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-forces is blended with our own; and could we realize this

and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this “mortal coil” is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs. It is useless and idle, such an endeavor, for the great winds of life must, sooner or later, sweep him away. But if he changes his attitude *in himself*, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them and is responsible for them, if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being and reach the peaceful place of self-forgetfulness at last.

—“*Faust*.”

Reprinted from “*Lucifer*,” October, 1887.

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### THE FOUR SWANS.

There was a story told by the early Christians in which Lir of the Half Tongue (the half expressed) was made to be just a man and a king, because the Christians were jealous of the old Gods and their ways.

And in the story it was said that Lir was having four children to him, and the wife died on him, and that he took another woman, and the stepmother hated the children and put a curse upon them. And the curse was they were to be swans swimming and flying over the lakes and rivers and seas of Ireland. And it was said that curse would be lasting with them until they were hearing the first Christian church bell ringing.

And the story says that they were hundreds and hundreds of years wandering in summer sun and winter snows, and frozen they were often enough, with heavy ice holding them in bonds.

And Finola the eldest used to be spreading her wings to be brooding and warming and guarding her younger brothers and sisters. But at last she was feeling the long end coming, and she commenced to be singing the death music. Wonderful and weird that song was surely; and a great saint hearing it came down the lake shore wondering and thinking it was the Lord's Angel was in it.

And the saint's church bell tolled vespers, as through the surf the swans came swimming. And then it was what happened. These

swans changed and grew and were transformed by the tolling bell from white feathers to gray hair; upright they stood, and the human word on their tongues where the swan's song was. Old they were with the centuries of living on them, ready and willing for their resting. And it was said in the story that the good saint baptised them there on the strand and that it was to the Christian heaven they went and death on them.

But in reality Lir was not a human king but the great Father of the Gods, the Initiator of all life into creation.

Before conception His magic happens,  
Before thought has form or vision His word is on it,  
Before force has power or motion His seed is in it.  
Four swans, the Christians said!  
Four breaths out of His heart with cosmic magic wings,  
Four mysteries from His mind, impregnating the stars,  
Four winds within the void, guiding the stars and suns;  
Four swans with wings outspread through all the ways of life,  
Upholding Lir's commands,  
Balancing His word, winnowing the breath;  
Four swans out of the void,  
Four Powers of living growth,  
Expressions of the God;  
Light sweeping out, vastness entering in;  
Life going forth, Darkness mothering.  
Four swans out of the house of Lir,  
Four magics in His mind,  
Four wisdoms carrying forth His dream,  
Four breathings in His soul.

JOHN O. VARIAN.

Halcyon, California.

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## EDITORIAL MIRROR.

The intensely interesting comments by Edgar Lucien Larkin, Director of Mt. Lowe Observatory, quoted below from the San Francisco *Examiner*, reveals plainly how rapidly we are passing into the Age of Radiance.



"The most absorbing imaginings of novelists, the heights of drama and exalted flights of poetry, often the harbingers of scientific discoveries—these all are not so intensely fascinating as recent scientific discovery. The most attractive of recent things is radio-activity, the projection of particles and also energy waves from ores, minerals and metals, that to look upon ordinarily would give no hint of their magical and mysterious properties.

"Uranium, the heaviest form of matter known, whose atomic weight is 2,395 times that of the lightest atom, that of hydrogen, is unstable: it emits radium incessantly, and energy waves also. Millikan, who isolated and weighed one electron, a feat as great as that of weighing a sun, puts the half-period in uranium at eight billion years. That is, half will be hurled and radiated away in that vast period of time. Half of the remaining half in eight billion years, and so on. The half of radium emanates away in 2,000 years, and a half of the other half in 2,000 years, and so on.

"Thorium is a very slow radio-active element. It sends forth waves and also helium. Helium is a gas whose atomic weight is 4, that of hydrogen always being 1. But the helium molecule contains only one atom, while hydrogen contains two.



"All hopes of commencing to think of the vast age of matter and the structural universe are void.

Uranium, for instance, has the pent up force of the powerful electrons in its atoms to act in projecting radium, helium and energy

waves from its mass. But it was quite different for the integration of the first uranium from cosmic space. The atoms had no force behind to push them onward. They must have fallen together by the excessively weak force of gravitation, from amazing distances in space toward centers of forming uranium. And the same is true of thorium and polonium. Quadrillions of years may as well be written as trillions. Inconceivable eons of duration, at all events.

"All of the radio-active metals send out emanations, and these at once begin to radiate themselves away. The periods of many have been measured with accuracy by means of the new highly sensitive apparatus. These periods vary for a few seconds, in evanescent emanations, to years and centuries for others. Helium, argon, neon, xenon and krypton, gases discovered in recent years, have shown themselves to be inert; that is, they will not unite and form any compound with any of the 92 elements so far discovered by chemists.



"But all human flights of thought are impotent in striving to think of the enormous antiquity of helium. And it is a product of disintegration of far older uranium. Helium is seen in the new powerful telespectroscopes not only in thousands of colossal suns, but in far older nebula whence suns are condensed. Thus, so far as science knows, when we see helium we know it came from still more ancient uranium. It may be well to write a centillion of years. A centillion is 1 with 300 zeros to the right. Good brother Kapila, over by the Ganges, seated in his mudhut centuries ago, in his Sampklyra philosophy said that a universe was formed upon the ruins of another once in every period of 4,320,000,000,000 years, only 13 figures. What is this compared with 301 figures? But our great Aryan precursor in advanced thought sensed the overwhelming antiquity of matter.

"The highest flights of philosophic speculation of all ages are so completely outclassed by modern discoveries by retort, electrical furnace, telescope, telespectroscope, telephoto cameras, telespectrocameras, the new ultra-violet-energy-wave microscope, the amazing electrical balance and moving picture apparatus, with color photography, that there is no comparison. Wireless sending of human intelligence by electro-magnetic space waves, and now the image of the human face by wireless telephone mechanism sending forth waves (there is some new wonder daily) are changing the career of man on earth.

"My mail on what is called psychic phenomena surpasses all that I have received in 62 years. Astounding directed writings of simply overpowering interest come from every direction. Good inventor Edison will surely put out a mechanism to startle humanity. Christendom is now in an exceedingly unique and critical state."

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## CHILDREN'S DEPARTMENT

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### Temple Builders—No. 176

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#### JACKIE'S THOUGHT.

(To say to one's self quickly when one feels troubled, sick or sad)

"REJOICE! Rejoice that You Know the Truth!

"Rejoice that You Know Christ Is In You!

"Rejoice that You Know Christ walks beside you, Helping You EVERY STEP of the Way.

"Rejoice that God is giving You these Blessings,—that no one could ever count.

"REJOICE that You Know GOD IS LOVE.

"Rejoice that GOD WANTS You to be WELL and STRONG!"

Jackie says:—It would help if anyone would say this or one of the thoughts *quickly* when sick or troubled. What follows is, he says, to read, for anyone to read once in a way, when needed.

"Do not think that God is Punishing you. LOOK BACK and see the wrong that you have done.

"Do you expect a man that you have wronged to come back and give you all his things—a man that does not Know the Law of Love?

"No! Well do not expect to have health when you are doing wrong, or when you are not taking care of your body, or *maybe* not taking care of your Soul!

"Do you expect to be well? Why No, you would not would you!

"Or, maybe, you have done some wrong that you have not learned the lesson of, in some previous incarnation.

"Don't you see that that would make you bring the punishment upon yourself?



"Be thankful for your Blessings NOT for Your Faults, for most of your faults are Choices. There is a wrong choice and a good choice side by side.

"You might count the sufferings from your wrong choices, but you could not count the Blessings that the Lord has given you.

GIVE THANKS for ALL these Blessings.

"Don't say 'Oh Dear!' when things are going wrong. When a thing is going wrong say 'God IS My Help. I AM a Divine Child of God. God Walks beside me every second.

"*When you get wronged* see what wrong choice YOU have made. But do not think too much of the dark side. Think of the Love that comes to you.

"Give thanks for all your choices. They are helping you to get ahead. God is Helping you to Choose WELL.

"Give Thanks for EVERYTHING."

Jackie had gone to bed and I thought he was going to sleep, when suddenly he eagerly asked me to stop my work and write down just what he would say. As he was dictating he faltered once or twice and I waited. Then he said, "It is so hard to get the words. One gets so strongly the inner glow of it, but the words are hard to find."

When he spoke of the wrong choices he said, "Wait a minute, don't write this in it that I am going to say. I just want to tell you because I think it illustrates what I mean. You know in the woods there grow pretty well always side by side good mushrooms and poisonous ones. They look alike, and one has to choose very carefully. *The one is a food; the other will destroy life.* Well, that is how choices are made. I think that illustrates it better than anything else."

---

### RICHARD'S STORY.

Once upon a time the people who lived near the big woods said to the Sun, "The forest is filled with dark places and bad people." So the Sun said, "I will go through and see if this is true." The Sun went through the woods. Everywhere he went there was brightness. So there must be something wrong somewhere. What is it? If the people had been shiney like the Sun they wouldn't think there were dark places.

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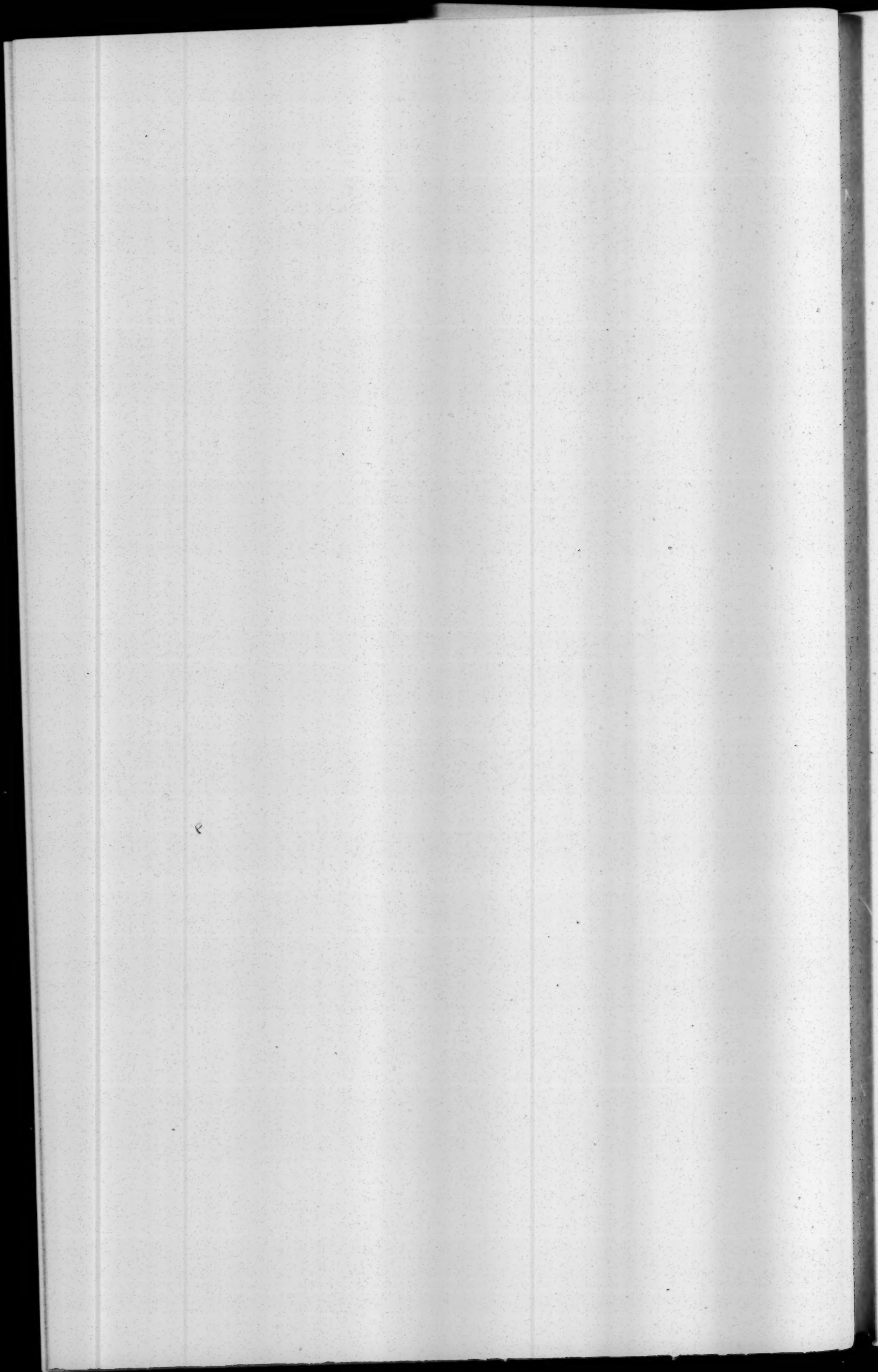
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